

# *Trinity Episcopal Church*



*In The Beginning..., Abraham Rattner*

*The Sixth Sunday of Easter*

*The Baptism of Quinn Everly Currey*

*May 5, 2024, 10:30a*

## Stewardship Message

The rector of a church provides spiritual and moral leadership, is the shepherd of the flock. He or she manages the pastoral and doctrinal works of the parish. A good rector encourages the congregation to grow, they help strengthen and expand the stewardship of the parish and community. When a congregation loses that leadership many of these things get put on hold during the search for a new rector. An interim rector is placed with a church whenever possible. With hopeful prayers a relationship is established. Spiritual leadership and management of the parish, pastoral, and doctrinal works is expected. A good interim rector will provide those things. A great one will do more. Trinity has been blessed with a great interim rector in Father Charles. He not only did the expected, he did more. He supported and encouraged, he questioned and advised, he comforted and celebrated. He did everything expected of an interim rector and more. He supported and encouraged the stewardship of our church and community. He helped us grow. He became our shepherd, even if it was for just a little while.

Thank you, Father Charles, for everything you did for us. Trinity is richer for the time you shared with us. Your wisdom and wit, humor and humility, willingness to participate in our parish life makes you someone we will never forget.

**Trinity Episcopal Church**  
**430 Juliana Street**  
**Parkersburg, WV 26101-5335**

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Parish Office Hours: Monday through Friday, 9:00 a.m. to 4:00 p.m.

Rector's Office Hours: M/T, W, Sat., Sun.

Feeding Ministry: Monday 11:00 a.m. to 12:00 noon

Eucharist is the Greek word meaning "Thanksgiving." In the Eucharist, we give thanks for what God has done for us in Jesus Christ. The service is like a drama that we all enter.

The first act of the drama is "The Liturgy of the Word." Liturgy is a Greek word that comes from the root words for "people" and "work," so the Liturgy is "the work of the people." The liturgy is something that we all do together.

This first half of the service is based on Jewish worship, which preceded Christianity. God's mighty acts in history are recalled through scripture and applied to our lives in the sermon. The second act of the drama will be "The Liturgy of the Table."

The service begins with an opening hymn, the procession and the opening acclamation. The opening hymn is a time for all the voices of the congregation to join as one to prepare to begin the work of the people together, so that by the time of the opening words of the service, we may respond as one gathered community.

Using incense in worship is a meaningful and worshipful tradition with ancient Hebrew roots. In modern times, it is a tradition that the Episcopal Church shares only with Roman Catholic and Orthodox churches, but not with other Protestant churches. Incense engages our senses in inescapable ways. The smoke we see rising from the burning incense is the physical representation of our prayers rising to God. The aroma we smell reminds us to live our lives as a fragrant offering and sacrifice to God.

Next follows the Collect of the Day. It is a prayer written for the seasons of the church year and often summarizes the themes of the Scripture readings for the day.

## The Holy Eucharist

*Please observe a time of silence before the liturgy begins.*

*Please stand as you are able where indicated by an asterisk\*.*

*The congregational responses are in bold type.*

*The hymns are found in the Red Hymnal 1982.*

+ + +

\*Opening Hymn    *"Earth and all stars"*

H 412

*Presider* Alleluia! Christ is risen!

*People* **The Lord is risen indeed! Alleluia!**

*The Celebrant then continues*

There is one Body and one Spirit;

*People* **There is one hope in God's call to us;**

*Presider* One Lord, one Faith, one Baptism;

*People* **One God and Father of all.**

\*Collect of the Day

*Presider* The Lord be with you.

*People* **And also with you.**

*Presider* Let us pray together.

**O God, you have prepared for those who love you such good things as surpass our understanding; Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.**

**Amen.**

Following the pattern of Jewish synagogue worship, readings follow a set pattern for what will be read when. This is known as a lectionary. The Christian communities began to add letters of Paul and others to their service. It was these readings that over time became our New Testament. Our pattern is to read a portion of the Old Testament, followed by a portion of a Psalm and then a reading from a New Testament epistle, or letter. Our response of "Thanks be to God" acknowledges that we have heard the reading and are thankful for the Word of God. This response is appropriate following passages of harsh judgment as well as grace-filled portions of scripture.

## **The Lessons** *(The people are seated.)*

Acts 10:44-48

While Peter was still speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and extolling God. Then Peter said, "Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?" So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

*Lector* The Word of the Lord  
*People* **Thanks be to God.**

Psalm 98 *(in unison)*  
*Cantate Domino*

**1 Sing to the Lord a new song, \***  
**for he has done marvelous things.**

**2 With his right hand and his holy arm \***  
**has he won for himself the victory.**

**3 The Lord has made known his victory; \***  
**his righteousness has he openly shown in the sight of the nations.**

**4 He remembers his mercy and faithfulness to the house of Israel, \***  
**and all the ends of the earth have seen the victory of our God.**

**5 Shout with joy to the Lord, all you lands; \***  
**lift up your voice, rejoice, and sing.**

**6 Sing to the Lord with the harp, \*  
with the harp and the voice of song.**

**7 With trumpets and the sound of the horn \*  
shout with joy before the King, the Lord.**

**8 Let the sea make a noise and all that is in it, \*  
the lands and those who dwell therein.**

**9 Let the rivers clap their hands, \*  
and let the hills ring out with joy before the Lord,  
when he comes to judge the earth.**

**10 In righteousness shall he judge the world \*  
and the peoples with equity.**

**Glory to the Father, and to the Son, and to the Holy Spirit;  
as it was in the beginning, is now, and will be forever.  
Amen.**

**1 John 5:1-6**

Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the parent loves the child. By this we know that we love the children of God, when we love God and obey his commandments. For the love of God is this, that we obey his commandments. And his commandments are not burdensome, for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith. Who is it that conquers the world but the one who believes that Jesus is the Son of God?

This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth.

*Lector* The Word of the Lord  
*People* **Thanks be to God.**

We stand for the Gospel reading to show the particular importance we place on Jesus' words and actions. The congregation has special responses before and after the reading of the Gospel, which also gives honor to these sacred texts.

Having someone comment on the scriptures read goes back to the earliest days of Christianity and to the Jewish Synagogue worship that preceded it. Preaching was rare during the Middle Ages, but was put back into a place of honor in the reformation of the Church in the 1500s. Since 1549, a sermon has been required at every Eucharist service.

\*Gospel Hymn *"In Christ there is no East or West"* H 529

## John 15:9-17

*Gospeller* The Holy Gospel of our Lord Jesus Christ, according to John.

*People* **Glory to you, Lord Christ.**

Jesus said to his disciples, "As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete.

"This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father.

You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another."

*Gospeller* The Gospel of the Lord.

*People* **Praise to you, Lord Christ!**

## The Sermon

Fr. Wilson

*After the sermon and a period of silence, the Presider, Candidate, Sponsors, Parents gather at the steps before the choir. The service continues with the Examination.*

## Presentation and Examination of the Candidate

Each candidate for Holy Baptism is to be sponsored by one or more baptized persons.

Sponsors of adults and older children present their candidates and thereby signify their endorsement of the candidates and their intention to support them by prayer and example in their Christian life. Sponsors of infants, commonly called godparents, present their candidates, make promises in their own names, and also take vows on behalf of their candidates.

*The Presider then says*

The Candidate for Holy Baptism will now be presented.

*Sponsors* I present Quinn Everly Currey to receive the Sacrament of Baptism.

*Question* Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

*Answer* I renounce them.

*Question* Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

*Answer* I renounce them.

*Question* Do you renounce all sinful desires that draw you from the love of God?

*Answer* I renounce them.

*Question* Do you turn to Jesus Christ and accept him as your Savior?

*Answer* I do.

*Question* Do you put your whole trust in his grace and love?

*Answer* I do.

*Question* Do you promise to follow and obey him as your Lord?

*Answer* I do.

*The Presider then addresses the congregation, saying*

Will you who witness these vows do all in your power to support this person in her life in Christ?

*People* **We will.**

*The Presider then says*

Let us join with those who are committing themselves to Christ and renew our own baptismal covenant.

The baptismal covenant, found on p. 304-5 of The Book of Common Prayer, is a small catechism for use during the rite of initiation into the Church. Armentrout and Slocum, in their An Episcopal Dictionary of the Church, note that the baptismal covenant "is widely regarded as the normative statement of what it means to follow Christ" (p. 37); in these questions and answers, the congregation expresses the ways each of the faithful will live their faith both inside and outside the church walls.

The first four questions are patterned on the Apostles' Creed, with the liturgy's celebrant asking the people about their beliefs in each of the members of the Trinity, along with a concise understanding of their natures. Following these questions, the covenant includes five questions regarding how we, as Christians, are called to live out our faith: with firm commitment and a reliance on God's help.

## **\*The Baptismal Covenant**

*Presider* Do you believe in God the Father?

*People* **I believe in God, the Father almighty, creator of heaven and earth.**

*Presider* Do you believe in Jesus Christ, the Son of God?

*People* **I believe in Jesus Christ, his only Son, our Lord.**

**He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.**

**He suffered under Pontius Pilate,  
was crucified, died, and was buried.**

**He descended to the dead.**

**On the third day he rose again.**

**He ascended into heaven,**

**and is seated at the right hand of the Father.**

**He will come again to judge the living and the dead.**

*Presider* Do you believe in God the Holy Spirit?

*People* **I believe in the Holy Spirit,**

**the holy catholic Church,**

**the communion of saints,**

**the forgiveness of sins,**

**the resurrection of the body,**

**and the life everlasting.**

*Presider* Will you continue in the apostles' teaching and fellowship, in the breaking of the bread, and in the prayers?

*People* **I will, with God's help.**

*Presider* Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

*People* **I will, with God's help.**

*Presider* Will you proclaim by word and example the Good News of God in Christ?

*People* **I will, with God's help.**

*Presider* Will you seek and serve Christ in all persons, loving your neighbor as yourself?

*People* **I will, with God's help.**



*Presider* Will you strive for justice and peace among all people, and respect the dignity of every human being?  
*People* **I will, with God's help.**

## **Prayers for the Candidate**

*The Presider then says to the congregation*

Let us now pray for this person who is to receive the Sacrament of new birth.

*A Person appointed leads the following petitions*

*Leader* Deliver her, O Lord, from the way of sin and death.

*People* **Lord, hear our prayer.**

*Leader* Open her heart to your grace and truth.

*People* **Lord, hear our prayer.**

*Leader* Fill her with your holy and life-giving Spirit.

*People* **Lord, hear our prayer.**

*Leader* Keep her in the faith and communion of your holy Church.

*People* **Lord, hear our prayer.**

*Leader* Teach her to love others in the power of the Spirit.

*People* **Lord, hear our prayer.**

*Leader* Send her into the world in witness to your love.

*People* **Lord, hear our prayer.**

*Leader* Bring her to the fullness of your peace and glory.

*People* **Lord, hear our prayer.**

*The Presider says*

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and forever.

**Amen.**

Now we pray for ourselves and particularly on behalf of others. The prayer book offers different forms for these prayers, but the Prayers of the People always contain six elements. .

We pray for the whole church, its members and its mission; we pray for our nation and those in authority; we pray for the welfare of the world; we pray for the concerns of our local community; we pray for those who suffer or are in trouble; and we pray for the dead.

The form we use today is used for Baptisms where our focus is on the new Christian.

*During the hymn the Parents, Sponsors, Candidate and Presider move to the font. Children are welcome to come and see, too.*

### **\*Thanksgiving over the Water**

*When all are in place the Presider says*

The Lord be with you.

*People* **And also with you.**

*Presider* Let us give thanks to the Lord our God.

*People* **It is right to give him thanks and praise.**

*The Presider continues*

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise.

In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

*At the following words, the Presider touches the water*

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior.

To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever.

**Amen.**

The Presider pours water for the baptism into the font at this time in such a way that the congregation can see and hear the water.

This prayer is led by the Presider with the people participating. It recalls scriptural images and meanings of Holy Baptism and is comparable to the Great Thanksgiving at Holy Communion.

Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church. The bond which God establishes in Baptism is indissoluble. Holy Baptism is appropriately administered within the Eucharist as the chief service on a Sunday or other feast.

In the early centuries of the Christian Church, unbelievers could not share the Peace. Only those who were baptized Christians could share "the kiss of peace." Today we shake hands or hug. There are no set words to use in greeting each other, but "Peace," "God's peace," and "Peace be with you" are all commonly used.

## **\*The Baptism**

*The candidate is presented by name to the Celebrant, or to an assisting priest or deacon, who then immerses, or pours water upon, the candidate, saying*

Quinn, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit.

**Amen.**

*Then Priest places a hand on the person's head, marking on the forehead the sign of the cross and saying,*

Quinn, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. **Amen.**

*When this action has been completed, the Priest, at a place in full sight of the congregation, prays over the person, saying*

Let us pray. Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin, and have raised him to the new life of grace.

Sustain her, O Lord, in your Holy Spirit. Give her an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works.

**Amen.**

*The Presider then says*

Let us welcome the newly baptized.

*Presider and People*

**We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.**

## **\*The Peace**

*Presider* The peace of the Lord be always with you.

*People* **And also with you.**

*Please greet your neighbor!*

## The Liturgy of the Table

This second act of the Liturgy begins with the offertory with the offertory. Here we give back to God from the gifts God has given us. In the early centuries of the church, Christians brought bread and wine with them. What was needed in the service was consecrated for use, while the rest of the bread and wine was set aside for deacons to take to the poor in the area.

Today, a portion of our offering continues to help people in need around our community and around the world.

In our modern Christian worship, we use incense primarily to focus our attention, by symbolically purifying our intentions and our space. People, places and objects are “censed” to call attention to the importance of their upcoming function in the liturgy. We use it sparingly, and the thurible, or burner, is always brought into the church only long enough for its use, then immediately taken out.

After the priest receives the bread and wine, the table will be prepared. The water and wine are mingled, as was the practice with Jewish table wine. It has also come to remind us of the blood and water that poured from Jesus’ side after his death on the cross.

As we lift up our hearts and join in the song of heaven, we enter the Eucharistic feast not with God coming down to us for God is already here. Through our prayers of thanks, we are lifted up to the realm of the saints and it is there that we join in their hymn of praise

Offertory “*Lord of the Dance*” adapted by Sydney Carter

\*Doxology (*sung together*)

Insert

**Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
Praise him above, ye heavenly host:  
Praise Father, Son, and Holy Ghost.**

### \*The Great Thanksgiving

*Presider* The Lord be with you.

*People* **And also with you.**

*Presider* Lift up your hearts.

*People* **We lift them to the Lord.**

*Presider* Let us give thanks to the Lord our God.

*People* **It is right to give him thanks and praise.**

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

A common posture for Christian prayer in the early Church was standing. Standing was seen as a mark of respect, honor, and Easter joy. The Council of Nicea (c.325) prescribed that, on Sundays and during the Easter Season, prayers should always be offered while standing, rather than while kneeling. You are invited to stand for the entire Eucharistic prayer or you may kneel after the Sanctus, or “Holy, holy, holy”.

When we gather together we remember Jesus. Through repeating the words and actions of Jesus’ last meal with his disciples, we ourselves join the story and make it our own. We don’t just watch the drama or listen to it unfold, but we enter into the story as we too take the bread and wine and eat and drink. Though they remain ordinary bread and wine, the elements of communion become the outward signs of inward grace. That grace, or gift from God is Jesus’ real presence in the Eucharist through the power of the Holy Spirit. The real presence of Christ is a full statement of our belief in God as a Trinity of persons

*Presider and People*

**Holy, Holy, Holy Lord, God of power and might,  
heaven and earth are full of your glory.**

**Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.**

**Hosanna in the highest.**

*The people stand or kneel as they are able. Then the Celebrant continues*  
We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures.

When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you.

Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin.

To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said,

"Take, eat: This is my Body,  
which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given  
thanks, he gave it to them, and said,

"Drink this, all of you: This is my Blood of the new Covenant,  
which is shed for you and for many for the forgiveness of  
sins. Whenever you drink it, do this for the remembrance of  
me."

This real presence is not the result  
of a magical incantation on the part of the  
priest. No set of words makes Eucharist  
happen. It is the whole action taken  
together that effects the Eucharist: the  
gathered community of faith  
remembering Jesus' last meal with his  
disciples and calling on the Holy Spirit to  
transform the gifts of bread and wine into  
spiritual food and drink. It is God's action  
that makes the Eucharist.

Father, we now celebrate this memorial of our redemption.  
Recalling Christ's death and his descent among the dead,  
proclaiming his resurrection and ascension to your right  
hand, awaiting his coming in glory; and offering to you, from  
the gifts you have given us, this bread and this cup, we  
praise you and we bless you.

*Presider and People*

**We praise you, we bless you,  
we give thanks to you,  
and we pray to you, Lord our God.**

*The Presider continues*

At the following words  
concerning the bread, the Celebrant is to  
hold it, or lay a hand upon it, and at the  
words concerning the cup, to hold or  
place a hand upon the cup and any other  
vessel containing wine to be consecrated.

Lord, we pray that in your goodness and mercy your Holy  
Spirit may descend upon us, and upon these gifts, sanctifying  
them and showing them to be holy gifts for your holy people,  
the bread of life and the cup of salvation, the Body and Blood  
of your Son Jesus Christ.

Grant that all who share this bread and cup may become one  
body and one spirit, a living sacrifice in Christ, to the praise  
of your Name.

Remember, Lord, your one holy catholic and apostolic  
Church, redeemed by the blood of your Christ. Reveal its  
unity, guard its faith, and preserve it in peace.

Remember all who minister in your Church. Remember all  
your people, and those who seek your truth. Remember all  
who have died in the peace of Christ, and those whose faith  
is known to you alone; bring them into the place of eternal  
joy and light.

And grant that we may find our inheritance with the Blessed Virgin Mary and Joseph, with patriarchs and matriarchs prophets, apostles, and martyrs, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever.

**AMEN.**

And now, as our Savior Christ has taught us, we are bold to say,

**Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those  
who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
And the power, and the glory,  
for ever and ever.  
Amen.**

## **The Breaking of the Bread**

*Presider* Alleluia, alleluia, alleluia! Christ our Passover is sacrificed for us!

*People* Therefore let us keep the feast....Alleluia, alleluia, alleluia!

Jesus' disciples once asked him how to pray. He told them to use the words we now know as the Lord's Prayer. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread meaning the things we need to get through each day. But as a part of that, the bread also symbolizes God's presence, which is something that is also essential to our getting through the day.

The Priest now breaks the bread, the third and fourth of the four actions. The priest has already taken and blessed the bread and wine. Now he (or she) will break it and give it to the Christians gathered here

The Altar party then receives Sacrament, and then immediately delivers it to the people. All baptized people are invited to come forward to receive

The bread is received by placing your right hand over your left and extending it to the priest. You may then either eat the bread at once and then partake of the wine, guiding the chalice to your lips, or you may hold the bread to dip it in the wine. Dipping the bread in the wine and consuming them together is called intinction.

We partake in the Eucharist and are spiritually nourished, but it is not for our benefit alone. Communion enables us to return to the world with renewed vigor for proclaiming the Gospel in our words and in our lives. In the Eucharist, Christ's presence both nourishes us and challenges us.

*Presider* Let us pray together.

**We do not presume to come to this your Table, O merciful Lord, trusting in our own righteousness, but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your Table. But you are the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us.  
Amen.**

*The Presider invites the people to Communion with the following:*  
The Gifts of God, for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving. This is Christ's table, not ours, all baptized are welcome to receive.

Communion Hymn    *"I am the bread of life"*    H 335

## **Postcommunion Prayer**

*Presider* Let us pray together

**God of abundance,  
you have fed us  
with the bread of life and cup of salvation;  
you have united us  
with Christ and one another;  
and you have made us one  
with all your people in heaven and on earth.  
Now send us forth  
in the power of your Spirit,  
that we may proclaim your redeeming love to the world  
and continue for ever  
in the risen life of Christ our Savior.  
Amen.**



Consecrated bread and wine are kept in the church to take to the sick and shut-ins. If you or someone you know would like to have communion brought to them, you can ask the priest to make arrangements.

As the celebration ends, we are charged to "Go in Peace to love and serve the Lord." The Eucharist is therefore not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us.

Sources:

*An Instructed Eucharist* The Rev. Frank Logue, Canon to the Ordinary, Diocese of Georgia, Savannah, GA

*Lent, Holy Week, Easter, and the Great Fifty Days* Leonel L. Mitchell

*A Commentary on the American Prayer Book* Marion J. Hatchett

Format design: The Rev'd Kathi Kramer; revised, the Rev'd Charles Wilson

## An Easter Blessing

*(the People respond to each petition by saying Amen.)*

May Almighty God, who has redeemed us and made us his children through the resurrection of his Son our Lord, bestow upon you the riches of his blessing.

**Amen.**

May God, who through the water of baptism has raised us from sin into newness of life, make you holy and worthy to be united with Christ for ever.

**Amen.**

May God, who has brought us out of bondage to sin into true and lasting freedom in the Redeemer, bring you to your eternal inheritance.

**Amen.**

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever.

**Amen.**

\*Recessional Hymn      *"Open your ears"*      H 536

## \*The Dismissal

*Presider* Cooleebah! Cooleebah!

Go into the world to walk in God's light, to rejoice in God's love, and to reflect God's glory!

Alleluia, alleluia!

*People* **Thanks be to God! Alleluia, alleluia!**

## Postlude

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## *A Note on the Artist:*

### *Abraham Rattner*

**(1893-1978)**

Born in Poughkeepsie, New York, Painter and Printmaker Abraham Rattner had no firsthand experience of the rich culture of Eastern European Judaism, which so deeply informed the works of his contemporaries, Marc Chagall and Ben-Zion. Yet, like these two great modern sacred art-makers, he instinctively turned to the stories of the Bible and his Jewish heritage for images, which, he believed, would help him to make sense of a chaotic world, where he felt caught between what he termed "the oppression of reality and utopia." In intensely expressionist works, Rattner sought to achieve a "symphonic totality and unity," suggesting "that greater reality of nature created by God and intuitively sensed by man."

Light and energy flow from God in Judaic mysticism--and light came to play an important role in Rattner's art in the later years of his life. He chose the theme, *And Let There Be Light*, for the large stained glass window he created for the Chicago Loop Synagogue in 1958, a vibrantly colored semi-abstract study in sacred symbols, considered to be the most important work of Jewish stained glass in the country. Rattner felt driven, he said, "to let myself into the lighthouse in order to throw the beam of light upon my own inside self and get the excitement of its outward manifestation."

Light figures prominently, as well, in Rattner's 1972 color lithograph series, *In the Beginning*, where images are accompanied by biblical texts in the artist's distinctive calligraphy. Eight of the twelve prints are bathed in light, flames, or fire. *Moses and the Burning Bush* is the theme of three plates. In a fourth print, Rattner shows the Prophet receiving the Ten Commandments in a firestorm. The creation of light and the separation of day from night feature in two plates, and sacred candelabras and blazing lamps appear in two more prints, *Variations for the Menorah* and *The Shema*. As Rattner's good friend, Miller, wrote in a preface to the portfolio: "His restless, searching heart is united with the anguish of the world and expresses that agony in colors of fire, a purifying fire which nothing can quench."

- [www.sacredartpilgrim.com](http://www.sacredartpilgrim.com)

## **A Note on Today's Readings**

*The Sixth Sunday of Easter — Year B*

Welcome to our parish. In the last weeks of Eastertide, our liturgical readings explore the results of the dying and rising of Jesus. Both the Gospel reading and the reading from 1 John speak of the self-giving love of God, revealed in Jesus' Passover from death to life, as the primary characteristic of our lives in Christ.

In this Sunday's reading from Acts, Peter and some other Jewish Christians were astounded to see Gentiles in the household of Cornelius receive the Holy Spirit just as they had on the Day of Pentecost. Peter's last reservations about welcoming Gentiles into the Church are erased and he and the other joyfully lead them to the waters of Baptism.

This Sunday was once called Rogation Sunday because medieval Christians went in processions (rogating) around the parish praying for the newly planted crops during this week. This is a good time to seek more effective ways to care for our environment and to witness that God's love is not only for humanity but also for the entire creation.

Joined together by God's spirit in baptism, bound up in the dying and rising of Jesus, related by creation to all the earth, we the people of God bring all our lives and one another into the saving love of God in Eucharist.

*From The Rite Light: Reflections on the Sunday Readings and Seasons of the Church Year.  
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## Serving in Today's Service

Presider: Fr. Charles Wilson

Gospeller: Fr. Art Bennett

Lectors: Roland Mezick, Scott Ramsay

Lay Eucharistic Ministers: Kim Couch, Scott Ramsay

Crucifer: Finn Warren

Altar Guild: Betty Earl, Pam McGraw

Ushers: Mark Edwards, Kevin Oliphant, Jr.

Musicians: Marie Mallory (organist, pianist), Nathan Thornton (pianist)

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The Altar Flowers this week are given by Pam McGraw to the Glory of God and in Honor of her grandchildren, Christopher, Ethan, Sadie, Mia, and Max.

### Ascension Day

Ascension Day is on Thursday, May 9. The First Lutheran Church along with other churches is hosting a pot luck dinner at 6 pm and a worship service at 7 pm at Fort Boreman. After the service, ice cream floats will be served.

### Smoot Choir Ensembles Concert

The Smoot Choral Ensembles will present a Mother's Day Concert on Sunday, May 12 at 3:00 pm at the Smoot Theatre. Everyone is welcome to help celebrate choral music by the Smoot Theatre Childrens Chorus, Girls Ensemble, and Boys Ensemble. Hopefully, the Smoot Choral program will encourage many of these students to be a part of their church and school music programs.

### Saying Good bye to Fr. Charles

This Sunday will be Fr. Charles' last Sunday with us. You are invited to join us in the parish hall following the service for a reception thanking him for his service this past year.